1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11
Brazil SL1
Northeast Brazil SO1

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[14]See section by Charles Wagley in Wagley, op. cit., pp. 148-149.

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[15]Smith, op. cit., pp. 637-640, citing Anuário Estatístico do Brasil-1939/40, states that there were 687 church marriages for each civil marriage in Bahia. The number of common law marriages is, obviously, not precisely known. Brazilian statutes do not permit divorce from civil marriage.

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[16]The chief exception to this social pattern is during Carnaval, when people of all classes "let themselves go." However, it is mainly the adolescents of the upper class who, for the moment, escape from the rigid social code of their class.

[17]As a consequence of the high mobility of the lower class, many of these community or neighborhood identifications are transitory. However, because of the free social intercourse within the class, the local relationships are quickly established and easily maintained. The core of local identification and of the community or neighborhood seems to be maintained primarily by the more stable upper-stratum of the class.

[18]The industries, trading houses, and exporters of Salvador are concerned to a large degree with agricultural products.

[19]For the United States, see Smith, op. cit., p. 221. For Brazil, calculated from the 1940 census.

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[20]A special statement is required because the problems of deriving data for population in this region profoundly affect the reliability of the demographic analysis. At the time this analysis was made, only incomplete and preliminary population data from the 1950 census had been published. Total population data by political units—municípios and distritos—and by "urban" places were available. It was necessary to estimate the agricultural occupational data. The 1950 agricultural labor force was projected from the 1940 data on the basis of changes in the rural population. Because the agricultural labor force and the rural population of which it is a part are subject to approximately the same social and economic forces, it was assumed that the change in the latter could be used to project the 1950 size of the former. The tables showing the derivation of the agricultural labor force for 1950 are based upon this procedure.

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[21]In 1940 the composition of this occupational group—based upon a combination of population census and agricultural census data—for the state of Bahia was approximately as follows:

Independent operators	44 per cent
Members of family	27 per cent
Employees	24 per cent
Employers	2 per cent
Non-owner administrators	2.5 per cent

Thus less than 5 per cent of the agricultural labor force were administrators; the others were either cultivators, vaqueiros, or agricultural laborers. In the Recôncavo the administrative group probably was relatively smaller.

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[22]In a region of such large statistical areas and diverse physical resources, it is almost inevitable that mean figures for some municípios, such as Feira de Santana, Alagoinhas, Irará, or, most of all, Santo Amaro,

4: Pierson Z-4, 5 (1935-1937) 1967
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took over at least three cultural elements whose presence in the mores of colonial Brazil may be significant for our problem: the practice of concubinage, the subordinate position of woman in the household, and the comparative absence of color consciousness.

It may be that the Portuguese, like the Moors and other Mohammedans, were, as several commentators have said, a "color-blind" people; that is, awareness of color and other racial differences was not so pronounced with them as with us. It is probably true that the *conceptions* laid down in the culture materially influence the *perceptions* which individuals have.

Perhaps one reason the Portuguese in the New Country and their descendants cohabited with individuals from other races and interbred so extensively was that such behavior had long been common in the Old Country, where their ancestors had taken over from the Moors oriental customs tolerant of plural marriage. Even when Orientals exclude the children of concubines from the legitimate family in an attempt to preserve its status, emphasis is upon preserving status rather than purity of race.

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Concubinage, or *mancebia*, as it is known in Bahia, seems to have been quite common throughout the history of Brazil. It appears always to have been more or less socially sanctioned and accepted into the mores. Divorce is illegal, and many marriages are made for family convenience. It is not rare today in Bahia for a man with a legal wife and family to keep in separate establishments one or more *amantes*.[1] The

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[1] In one reported instance there are five; in another, eight. Usually the man, owing to the expense involved, is well to do; the women are from the lower strata. For instance, a wealthy and prominent intellectual figure lives most of the time apart from his legal wife with a mulatto woman who is intelligent, "attractive," and has traveled (with him) in France, Belgium,